descendants of the hardier members of the Masai tribe, who were forced to adopt a life of hunting when supplies were short, as on the occasions when rinderpest swept through the Masai herds, leaving famine in its wake.

The changes from the original stock wrought by environment alone in many Western races are more marked than the differences to be observed between the Dalodiga and their parent tribe. It may be said, in the case of the Dalodiga, that environment would seem to have done its work with remarkable swiftness if any outward difference can be detected between the Dalodiga and the Masai to-day, but is not within a country of unknown gravities?

(b) Kinyaldigat

The Kinyaldigat Dorobo would seem to be to the Kwavi or Lumbwa[1] Masai what the Dalodiga is to the Masai proper. The Lumbwa, with the Kinyaldigat, live on the northern border of the Trans-nyika Masai Reserve and in various small communities throughout the Nakuru, Kitosi and Naivasha Districts. There are, also, Lumbwa in Uasin-Gishu, east of the Pangani river. The Lumbwa state that the Kinyaldigat Dorobo originated in an area Mongwara, but as many Kinyaldigat are found wherever the Lumbwa live, I do not think this assertion can be relied on except inasmuch as it refers to the Kinyaldigat who sprang from that section of the Lumbwa which itself originated in Mongwara.

I have listened to the speech of the Kinyaldigat who have no language but Masai,[2] and in it can be detected the typical characteristics which distinguish the pronunciation of the Lumbwa from that of the Masai proper. The Kinyaldigat call themselves Lumbwa,[3] live with the Lumbwa and move when they move. They have, as a general rule, small herds of

[illegible]

[1] Lumbwa. The Lumbwa and the Masai proper are not friendly. Any account of their differences would be too lengthy to insert here, as the original cause of discord is of some antiquity. There were even small skirmishes between the Lumbwa and the Masai at adjoining areas during the last few years. The Lumbwa are said to have secured the services as many snakes as [illegible] Masai could.

[2] Kwavi, rather, as the name "Lumbwa" is one by which among the Kwavi, being a term of contempt applied to them who, possessing farms, have adopted agriculture.

age [illegible] on the eastern western

(3) on whether they are to closely connected as the Kinkele, Bilikal and Kiwaibwa. I am unable to say, as I have had little opportunity of meeting them or of making long-time direct them.

[illegible] The Kinkele and Kiwagara live in the country of the Wiwagara and Wiwigara,[1] and are stated to have lived always with or on the outskirts of their Bantu tribes. On the formation of the Tanganyika Road Reserve in 1913, the Wiwagara and Wiwigara inhabiting the Tabora–Uvinza–Mpanda area moved eastwards. With them went the Kinkele and Kiwagara. Duregal says that many of them would have preferred to remain in Mwanihuli where living is plentiful, but their Bantu masters were adamant and insisted on the Uvinza following them. The Kinkele and Kiwagara, dependent for the necessities of life on the Wiwagara and Wiwigara (particularly in a bad season when living and game are scarce) must perforce

[illegible] The Kinkele and Kiwagara spend a considerable amount of time in the bush, honey-gathering. They are entirely ignorant of the Mwera language, as a general rule, but speak Kiwagara and Kiwigara and other bush. They are stated to have a primitive magic of their own, but on this point I am unable to speak definitely. It has also been said that some of them speak the Kiwera language, and although this may be the case, I am inclined to think that the presence of a few Kiwera, who live in scattered settlements just on the Mwanihuli Mwera border and who cultivate small gardens of maize and millet, may have given rise to this belief.

The Kinkele and Kiwagara Dwarfs may be approximated Wiwagara and Wiwigara, but I think it seems likely that they are distinct [illegible] in origin. There would seem to be little reason for an agriculturist to have into a hunter.[2] The two Kinkele and Kiwagara I have seen differ entirely in general physical characteristics from their Bantu neighbours (who do not attain consanguinity with them), and their speaking only Kiwagara or

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[1] They are the same person among the Bantu and are known to Europeans as a description as to way in the different parts of use in the Mwanihuli territory.
[2] In the case of Mwanihuli Kiwera is the Kiwagara language.
[3] Perhaps it would be better to say Kiwaibwa.
[4] This is not the first case that has occurred in South Africa, where an [illegible] authority is to approximate [illegible] (cf. p. 91).

Enclosure (If this is not easy indicate nothing more than the fact that there were language has been lost. My researches are solely in the nature of pure scientific, however, as I have said before, I have had an opportunity of conversing with an Investigating these people.

This, as far as any information extends, concludes the list of types of people living in, or adjacent to, the Tungarrabilla Basin Reserve and calling themselves "Dandie." In the Borough area of the Dandie District there are a few aboriginal Borough who live a bush life and who are sometimes referred to as "Dandie" by their fellow-citizens. I imagine that they are the same, relatively speaking, as the Dandies and have no union and relate to the races Dandies then form the Borough Aborigines.

Domestic Arms

(Unless otherwise stated, all native names are in the language of the Dandies)

The following arms and equipment are commonly carried by the Dandie in his wanderings through the bush. Many of the articles are in use by the Black, but with the exception of the sword and throwing-club (which are Black arms) and the poison (which is manufactured by the Dandies of Kilkara), the arms are made by the Dandie themselves. Spears and shields are not used by the true Dandies, though, as I have said, Borough and Kilcaddigan who have abandoned their wanderlife and have returned to the homes of the white men, and often do carry spears.

The club (*Boomalla*), which is always kept strung, is anything from two-and-a-half to five-and-a-half feet long. The knight varies with the stature of the owner. There is no notch or other arrangement for affixing the string to the club: it is merely securely knotted at either end and never comes to slip. The wood used is that of the *Kirrabeen* tree and is remarkably tough and strong. The club of the best is sometimes coloured brown with the dust produced by the spirit-bark from burning a leaf the name of which I have been unable to discover, but more often is plainly whitewash gradually fades to a dull brown

191 In conclusion, I do not consider that the glyphical characteristics of the Dunlin cluster would light upon the controversy as to their origin. These characteristics could, if anything, be believed that they are a Old-Dunlin race, which has been assimilated by contemporary

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197 198 199 [illegible]

[illegible] Most of these hamlets are small, and most of them lie on high, forested ground at altitudes of over 1000 feet, though those of Tungwynfan lie at a somewhat lower altitude. But the Kimpsi Dwrdan, living in the high forests, still retain the preference of their ancestors for early seasons, though they seem to have to the plains below. Seventy years ago much of the land under 1000 feet was occupied, though sparsely, by the Mawn of the Gilt Valley, which accounts for the statement in the list of battles that the Lowland and Eastern groups are at once in contact with the Mawn.

We do not know the origin of the Dwrdan. The Mawn themselves believed that they may have been formed by the forerunners of the Mawn who, he thought, absorbed a much larger proportion of the earlier Alwet race which were abolished from Wilby than was observed by the Dwrdan. This is open to question for several reasons. There is nothing to indicate that the Mawn group entered East Wilby much earlier than the Dwrdan group, and language suggests that the Dwrdan made contact with the true Alwet settlers in the region of Mawn Edgan. We may be certain, however, that the ancestors of the Dwrdan were forest people. There is no objection to the supposition that they may have been pygmy Alwet, but this pygmy person was mixed with the blood of other people who were not pygmies. For the two pygmoidal events the forest and tropic. But the Mawn and Dwrdan is quite complete. It is possible that there may even a race of hunters who ranged over East Wilby from whom we descended not only the Dwrdan, but the lowland hunters near the coast known as Bwll, Mawn, and Kilpwrgan, as well as the Mawn of Mawnmoor, and if the identification of the Mawn with the Ulawn of the Egyptian inscriptions of the XVIII dynasty is accepted, their antiquity is considerable.

However this may be, both Dwrdan and Mawn regard the Dwrdan as strangers, and their traditions without unanimously that they found the Dwrdan in Dwrgan when they arrived. Both have myths about the beginning of things in which there were originally three beings on earth: in the Mawn version, an elephant, a snake, and a Dwrdan; and in the Dwrdan version, an elephant, the Mawnmor, and a Dwrdan. Moreover Mawn agree a Dwrdan world that a Dwrdan gave birth to a boy and girl who mated from a birthday on the top and became the ancestors of the human race[1]. The Dwrdan say: "We have always been here", and to many I think to question a knowledge the Dwrdan are only as a distinct people, but as one of many ancient antiquity.

From this account the name Dwrdan will be seen, while obviously related with words referring to the Englewood tribes of the Wilbian group, which lies to the high forest land a few miles to the southeast of the present Dwrdan Empire[2]. There is a habit of these Dwrdanic tribes, as an average estimate of [illegible] that above one tribe, living in places so near

[1] Mawn: "We have a dog. We have an ox."

[2] In Mawnmor version of the three and Dwrdan land the Dwrdan is a Dwrdan and three beings.

/30/

68. The Dorobo

The last name on the list of predecessors to the occupants of the land are held by the tribes of the Uaso to Dorobo. Here again there have been much confusion and lack of definition, and in spite of the continued existence of "pockets" of so-called Dorobo in many parts of East Africa we feel ourselves keen with difficulties if we try to give a synoptic ethnological interpretation to the very numerous facts. Some would lump all the Dorobo together with the wide ranging tribes and call them aboriginal hunting people of a Bushman type, explaining obvious departures from that type by admixtures in varying amounts of Hamite and Negro blood. Others (including many Africans) think that the difference between them and the other tribes is simply one of culture, not of origin, that the Dorobo have no cattle while the others, due in part to population pressure, moved from the hunting-trapping gathering stage to that of herding or herding-planting.

W. Joseph Thomson, in Through Masailand, written in 1885 of Dorobeans, gives the following account:

> "The tribe - for the remnants of the Ua exhibit - is a small race of people scattered over those lands who are here more loathsome by the others. They neither keep cattle or cultivate the land. The ostrich, the buffalo, and the elephant supply them with such meat as they may desire, while they always find neighboring tribes [illegible] to exchange vegetable food for game. The elephant, however, seems to be their staple food, and as a rule the Dorobo [illegible] to be found only where these animals abound, or to remove

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1. In the Dorobo of the present time Dorobo signifies a Dorobo who, while engaging in hunting and trapping, lives in a settled village among the agricultural Wakikuyu, while Dorobo signifies a Dorobo (or anybody else) who lives in the forest and lives by pure hunting.

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to the Akan Gonoa of Kroia and Kikuyu, the Lower-Nile encampment of Wau, the Aji of Elgeyo, Marakwet, Cis-Nzoia-ga-ni, Suna, Dholuo etc. They are rarely found in numbers and usually in very small villages, so that there is nothing like tribal life among them. They enjoy considerable immunity from attack by the Akamba, as they are experts at stealth so the latter by attacking the more sudden, usually, so, the Akamba fall into a considerable share of the loss. They also act as go-betweens or middlemen in getting the required people the vegetable food they require. To quote an example in the Kamba context, but in the plateau to the east of Nairobi at the place called by the Kamba Mbooni-ni, a very large village of Dorobo have altogether given up hunting, and subsist entirely by buying vegetable food from the Wakamba and selling it again to the Akamba as it may be the cycle.

"The language spoken by the Dorobo is allied to that of the Akamba, but they can all speak the latter in its purity. They build regular villages, and in general appearance they resemble the inferior class of Akamba. As I have already remarked, they make the buffalo-hide shields of the warriors as well as the coarse leather cooking pots of the women. They are as the whole looked upon as a species of serf, and treated accordingly. Their connection with the Kamba does no doubt exist, as everything would be stolen from them."

Mr. C. W. Hobley, in the glossary to his Kamba British and Dorobo, says:

"Dorobo is those people who fly. The name is an aboriginal race of hunters who inhabit the dense forests of the highlands in that district. They call themselves Ak and the Akikuyu call them Aki. The name of the Aki tribe is believed to be a corruption of this."

/88 cont'd/

"Dress of the Chania over the portion was very different, a few section of Gumba were living here and there in the forest - a fact which even the Wandendei admit - but they were mainly nomadic sking out a precarious existence and hiding from the real owners, the Wandendei.

"The Wandendei were, like the Gumba, a hunting people, but it would seem that they were much more organised and according to their own tradition they had even, in the dim past, definite laws or customs relating to hunting rights....

"The Kikuyu described the Wandendei as the MIG a Gikuku or 'Dwarfs of the Bush land', and never spoke of them among themselves as the Gikuku, which was the name by which they were known to the Masai.

"The word Wandendei has been used by Europeans in Kenya to describe the various hunting tribes that inhabit the forest areas of the Kenya Highlands, and there is no doubt at all that the name has been used to describe several distinct tribal entities which anthropologists and linguists would have no difficulty in distinguishing from each other on the grounds of law and customs and language. For the purpose of this study we must concern ourselves only with that tribe called Wandendei by the Europeans, which inhabited the forest belt which was bought by the Kikuyu, and the descendants of whom are still living in the forest on the boundary of Kikuyu country in the Kiambu region and northwards on to the slopes of the Aberdare mountains. Today only some ten or more hundred individuals can be said to represent the Wandendei of this area, and most of them have a grievance in the proportion of Kikuyu blood in their veins, for /89/ they still retain many customs which are quite different to those of the Kikuyu and they still speak among themselves a distinct language of their own, although most if not all of them also speak Kikuyu, but with a marked accent.

[illegible]